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BRIEF NOTES

Indra and other Gods of War and Fertility combined

As a note to my article 'Indra as God of Fertility,' *JAOS* 36. 242-268, I should like to add an example or two of similar deities and at the same time complement the matter of Indra with an account kindly furnished me by Sir George Grierson, of the modern position in Hindu folklore of this husband of 'Indra-rāṇī.'

In American mythology there are numerous examples of gods of thunder and lightning functioning as fertility-gods. Indeed this may be said to be the normal rôle of such deities. The peculiar war-god of the Aztecs is, to be sure, interpreted as a sun-god, Uitzilopochtli, but an older god than this Aztec was the Nahuatl Xipe, the yellow god later regarded (because yellow) as the god of goldsmiths. Before his office was so restricted he was the god of the yellow grain, but at the same time he was a god of war. For this reason his sacrificial victims were made to perish by a kind of gladiatorial combat; but when dead their hearts were spread on the ground as fertility-charms. Then again the Nahuatl Tlaloc is both god of thunder and lightning and fertility-god and the Mayan Chac, who almost duplicates Tlaloc, is god of thunder and fertility and also war-god, whose feasts however remain fertility-festivals, in which a dog's heart, sacrificed to the god, is magically treated for rain.

In Peru, Inti-allapa or Illapa, as thunder and lightning, carries a club, a sling, and a stone, and his fertility-stones are found all over the country. Like other gods of this sort he is a mountain-god. The raging storm with the hissing lightning easily develops the idea of a war-god, but the rain and the hissing snake, which regularly represents lightning, as easily connect this war-god with fertility. Or rather, the god of fertility appears in the form of a war-god from the beginning. Hence Mars is both at once. It has occurred to me that the Irish Fomorach might owe their doubtful nature to this fact. One school interprets the Fomorach as gods of storm and death; another insists upon it that they are not death-gods but fer-

tility-gods. Why not both in one, as in Germany Woden was god of death and of fertility?

Under date of February 12, 1917, Sir George Grierson writes that, in Behār, village folklore associates Durgā with 'the seven Indras' as their sister. In the cycle of ballads about Lôrik, the hero-son of Durgā, she is represented as making them impotent, that is, depriving them of their natural function as fertility-powers. Durgā in this tale and elsewhere is the goddess who causes impotence. The Indras appear always as a group and are not individualized; their wife is 'Indra-rāni, evidently a corruption of Indrānī.' It is pleasant to learn from the same communication that Sir George Grierson hopes some day to edit and translate this Lôrik cycle.

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A Note on 'The Year's Work in Oriental Archaeology'

In this JOURNAL, vol. 36, page 348, I made the misstatement that the Egyptian Expedition of the Metropolitan Museum in New York had completed its work. This is not the fact; it has continued its work without interruption since the beginning of the war, and will so continue until further notice. The only change in the work is that the staff has been somewhat reduced. It was this fact, together with having heard that Mr. Lythgoe, in charge of the expedition, had returned to America, that made me believe that the work had been concluded, and that the publication of the results had begun. The following statement, coming from the Museum itself, should therefore be borne in mind in this connection:

'The Metropolitan Museum's Egyptian Expedition has prosecuted its main programme in Egypt without interruption since the war began, and is still at work, with its regular appropriation without any disposition to relax its activities. The only change that has been effected in the programme of the expedition since the war began was a slight reduction in the scale of the field work, owing chiefly to the fact that three members of the staff are in the British Army. As is well known, the Egyptian Department of the Metropolitan Museum has been engaged upon an extensive installation of its new Egyptian galleries, and has also embarked upon a very extensive publication programme, of which the first volume of one series has appeared. Thus the enlarged activities of the Egyptian Department of the Museum have been undergoing readjustment to keep pace with the field work.'